A Letter to a Friende, touching *Mardochai* his age;

Which helpeth much to holde the trueth, for that chiefe Prophecie of our ſaluation in *Gabriels* Seuentie's: which ſhew, that moſt exactly 490. yeares after the Angels ſpeach, Chriſt the moſt Holy ſhould be killed, to giue life. *Dan.* 9. 23.

1. *Cor.* 1. 25.
The fooliſhneſſe of God is wiſer then men.

Imprinted at London by *Wil. White*, in Cow-lane. 1612.

UNIVERSITY LIBRARY CAMBRIDGE

. Syn. 7. 61. 116.

443 ; 06

The Printer to the READER.

THAT the Letter following might better be vnderstood, I requested the Authour, that one speciall Text might be set before it, as hee had translated it. *Daniel, 9.24.* I heard him affirme, that none, for skill in Hebrew, would blame that Translation: and though many differ, it was not for ignoraunce of the tongue; but by their conceite touching the matter, drawing the words as they iudged of the whole cause. Thus he translated that poynt, which was *Gabriels* speach; who came to *Daniel*, praying at the time of the Euening offering, or three of the clocke, or ninth houre by Scripture phrase: (§ at which houre 490. yeares after most exactly, our Lord gaue vp the Ghost, and told, that at the beginning of his * Prayer, came foorth the word (or answere from God) which he came to shew, and sayth thus.

§ For so he writeth in the letter.

* So the author taught, that euen the faythles Iew Aben Ezra vpon Dan. 9. beginneth the time from the word that came forth at Daniels prayer, and endeth it when Christ is sealed. And that the Iew though he could not cast the times particularly, nor knew Christ to be the most Holy, yet durst not depart from the proprietie of plaine wordes, to peruert the speach of the liuing God; & he wished others that circumspection. Such as begin & end to that effect, may not make here a certaine number, for an vncertaine.

Ball
March 1900

thus. *Seauentie ſeauens (of yeares) are cut out, for thy people, and for thy holy Citie; to conſume wickedneſſe, and to aboliſh ſinnes, and to make reconciliation for iniquitie, and to bring righteouſneſſe euerlaſting, and to ſeale Viſion and Prophet, and to ſhew* Chriſt, *the* Holy *of* Holy. *Know and marke; from the out-going of the Word, to returne and to build* Ieruſalem, *vnto* Chriſt *the Gouernour, ſhalbe ſeauen ſeauens (of yeares,) and ſixtie and two ſeauens: (*in th'other*) it ſhall be reſtored and built, Street and Wall; and troublous ſhall theſe times be. In that after the ſixtie and two ſeauens,* Chriſt *ſhall be killed; and not for him ſelfe: thereupon the Citie and Holy place ſhall be deſtroy, the* Gouernours *owne people to come, & their end ſhalbe with a Flood: and at the end of Warre, it ſhall haue a finall iudgement to deſolation. But hee ſhall confirme the Teſtament for many the laſt Seauen; when in* Halfe that Seauen, *hee ſhall end the Sacrifice and Oblation. Afterwardes, by an Armie abominable, hee ſhall make a deſolation, euen till vtter deſtruction, and finall iudgement flow vpon the deſolate.*

And thus much for the Readers preparation, to vnderſtand the Epiſtle following.

To his good friend A. T.

of Mardochai his age: a light to *Gabriels* Seauentics.

UNIVERSITY LIBRARY CAMBRIDGE

YOV desire to know of mee, in what age *Mardochai* lyued; because you hold his times, to helpe much the truth of Chronicle, whereby sundry Bookes of the holy Prophets may better be vnderstood. Your request is reasonable; because you rightly iudge of the profite arysing by that knowledge: For whereas the chiefe Prophecie in all the old Testament, touching the time of saluation, is obscured, that of *Dan.9.24.* and also *Dan.11. Ester, Ezra, Nehemiah, Aggi, Zachary*, by reason that men attribute neare 100. yeares more then common likelihood can suffer, or some writers old and late, will graunt to these men after *Babel* was taken; I meane to *Cyrus, Cambyses, Darius Histaspis*, and *Xerxes*. They who hold *Assuerus* to be *Xerxes*, (who be the chiefest Patrons of that excessiue time) if it can be shewed that *Mardochai* was in Captiuitie 63. yeeres, must needes graunt that from *Cyrus* * surprysing of *Babel*, to *Assuerus* end, when yet *Mardochai* was somewhat actiue: 80. yeeres agreeth more with the common course of life, then 121. And that being setled, touching yeares thence to *Tiberius* 18. yeare: Some old Greeke ac-

* Some giue *Cirus* but three yeeres, & that vnder *Cambyses* 7. to *Darius Hystaspis* 12. y. as *Sedcrolam*, and *Xerxes* but 10. alnoe: some more, as in *Clem. Alex. Cyrus* hath y. 30. *Cambyses* 19. *Darius Hystaspis* 46. *Xerxes* 26. Their times before the surprising of *Babilon*, & viceroigne, might well haue so much as other abridge from this: but from *Babylons* fal 30 yeere must be their most.

compt

compt will very well agree with vs for *Daniels* Seauens, to make vp 490. yeares. Wherefore your iudgement, carefull to know his times, must be allowed: and endeauour to satisfie your request, must be vsed.

The Scripture wherevpon disputation of late groweth, is this. *Ester 2.5. In the Citie of* Shushan, *there was a certaine* Iew *whose name was* Mordochai, *the sonne of* Iair, *the sonne of* Shimei, *the sonne of* Kish, *a man of* Iemini,* *which had been caryed away from* Ierusalem *with the Captinitie that was caried away with* Iechoniah *king of* Iudah, *whom* Nebuchadnezar *king of* Babel *had caried away; & nourished* Hadassa, *that is* Ester, *his Vncles daughter: for she had neither father nor mother; and the Maide was fayre & beautifull to looke on: and after the death of her father & her mother,* Mardochai *tooke her for his owne Daughter*. To this text I thinke good to ioyne immediatly, another touching them, who were captiued with *Iechoniah*, to shew that not only valient Men, but also Women and Babes, were then caryed captiue: of which Babes, *Mardochai* might be one. Thus it is written, 2. King. 24.14. *And he caryed away all Ierusalem, and all the Princes, and all the strong men of Warre, euen ten thousand into captiuitie, and all the Workemen & cunning men: so none remayned, sauing the poore people of the land.* Now if none were left but the Poore of the earth, Noble-women & Children must needes be in the reckoning of the Captiuitie. But let vs retutne to the first text *Ester 2.5.* vpon which Scripture, we must weigh what hath bin thought, and may be. I hold it doubtlesse, that *Mardochai* by this text, was in the Captiuity. The same held also the most auncient;

* The question herevpon ariseth, whether *Mardochai* or *Kish* was of the Captiuity.

Of old time it hath bin holden, that *Mardochai* was of *Iechonias* captiuitie.

cient; that it may appeare, this opinion not to be new, but holden constantly of long time, the Father of TRVETH.

The Greeke additions to *Ester*, plainely shew, that in auncient time, *Mardochai* was holden to be of *Iechonias* captiuitie for thus it is written *Ester* 11.2. *Mardocheus the sonne of Iairus, the sonne of Semei, the sonne of Kish, of the tribe of Beniamin, had a Dreame; a Iew dwelling in the citie of Susis, a Noble man, that bare office in the kings Court, Hee was also one of the Captiuitie which Nabuchodonosor the king of Babylon brought from Ierusalem with Iechonias.* That those Greeke additions be very old, it appeareth by *Ios. Ben-gorion*, whom *Drusius* thinketh to be *Flauius Iosephus*: For *Ben-gorion* in his Hebrew storie followeth them; and the Greeke Church stifly enough held them. Wherefore, if that age were now aliue, and called to an after reckoning for the *Persian* continuance, I iudge by *Mardochais* age, they would willingly cutte off about a hundred yeares, for their ouerteaching Chronicle; and reioyce not a little, to haue *Daniels* times brought to plainnes. They did not onely of auncient dayes allow of the Greeke additions for *Mardochais* times; but in their owne writinges doe the like. *Iosephus* sayth, that *Mardochai* had been at *Babylon*. *Clemens* sayth, that he was in the Captiuitie. So doth *Athanasius* in *Synopsi* in *Hester*. *Cedrenus* placeth *Assuerus* in the beginning of *Darius*, and *Cy.* Monarchy. *Zonarus* much followeth *Iosephus*. These mens testimonies against their owne negligent accompt, should seeme to be voyde of partialitie.

The auncient Greekes by their owne graunt, would shorten much their accompt for the Persians yeares.

The like I may speake of the Latines. *Pagnin* his skil in *Pagnins* carefull translation is voyde of doul t, that by it, *Mardochai* is of *Iechonias* captiuitie.

in Hebrew, giueth place to none Italian, former nor later. In his translation of *Ester*, out of doubt *Mardochai* is a man of *Beniamin*, which was caried captiue with *Iechoniah*. The French glory of *Vatablus*, and his iudgement, by our learned Fathers, who put before the Bible his briefe summe touching it, hath been greatly esteemed. *Vatablus* remoueth the doubt further, sheweth that *Kish* there is named, to shew *Mardochai* to come of the Kinges seede. Now where some doubt why obscure *Kish* father to *Saul*, rather thē *Saul*, should be recorded: for them a certaine *Hebrew* yeeldeth a reason that satisfieth me. As *Mardochai* taught *Ester* to hide her kindred: so the other *Iewes* endeuored to doe, and kept the memorie of *Mardochais* nobilitie rather by *Kish*, famous amongst them, and obscure to strangers, then by *Saul*, whō *Haman* of *Ameleck* might haue heard of. If any despiseth the *Hebrewes* reason, let him bring a better. With *Pagnin* and *Vatablus* agreeth *Arias Montanus*: whose like if *Spaine* had bred many, the Pope should haue been closely bitten to the heart. Though he follow the common Chronicle, yet he made conscience of wresting holy Scripture. *Tremelius* likwise, whose translation giueth place to none (whom I could wish for many speciall poynts, not to be altered by following the Heathen) he translateth the *Hebrew* so, as speaking, that *Mardochai* was of *Iechonias* captiuity. This *Italy*, *Fraune*, *Spayne*, & *Germany* held.

Vatablus agreeth With *Pagnin*, & further speaketh of *Kish*: Whom he holdeth him to be.

Why *Kish* rather then *Saul* is named.

Arius Montanus, & *Tremelius* translatiōs.

The common iudgement of Italy, France, Spaine and Germany.

And least any should take aduantage by the relatiue (*Which*,) to referre it to *Kish*, & not to *Mardochai*, they translate the last antecedent before it; that is, (*MAN of Beniamin*) in a case ioyned to *Mardochai*, and disceauored from *Kish*. Two reasons mooued them

Vir, not *Viri*.

them to that,(as I thinke): one, because in the Hebrew vpon the word *Kish*, lyeth a stay of a King-accent, in force and forme like a Comma in Latin. An other was, because a Sentence is ioyned on a Copulatiue; which cannot be remoued from *Mardochai, who was caryed captiue, and nourished Ester.* Also it seemed to them senseless, to admit in the middest, a long Narration touching *Kish*, where the speach began of *Mardochai*, and afterward to make a sodaine steppe againe to *Mirdochai*: and so would I thinke. These who comment vpon *Ester*, follow the same [a] *Lyra, Brentius, Bullinger, Lauaterus.* The argument in the Bible translated at *Goneuah*, before the Booke of *Ester*, draweth in the same yoke. And on the Latin *Ioh. Benedictus.* So the French doth, and many more. And whereas expressely [b] *Mardochai* is named amongst them who did, or might returne from *Babylon* in the first of *Cyrus.* I see no reason why the many of them who affyrme euen that *Mardochai* there, to be *Esters* cosen, should be reiected. I will not soone beleeue, that the prouidence of God would in Scripture so place names, that thousandes of the painfullest and the wisest, should be deceiued, as holding them the same men, when they are other. As *Nehemias Ezra 2.2.* is holden of the most, to be [c] the same who is *Artaxast* his Cup-bearer. And *Ezra Nehe.12.* comming home in *Cyrus* first, is holden of the *Hebrewes*, to be the same who wrote the Booke named so; and liued to the last times of the *Persians*; and by *4. Ezra 3.* may very well be. So no more will I admit two *Mardochaies*, then I will heere two *Nehemiahs* and two *Ezras*, seeing I see no reason why obscure men should be chiefe in catalogue of personages,

Tiphcha the King-accent, visually distinguisheth.

a. *Lyra. Brentius, Bullinger,* and *Lauaterus* vpon *Ester.*

b. *Mardochai* is named *Ezra* among them who gaue their names to returne (if occasion best serued so) in the 1. of *Cyrus.*

c. R. *Symeony* there vpon *Neh.* 12. 3. The authour of *Ezra* 4. was watchful to follow the common opinion to make *Ezra* to be of the captiuitie, as immediate sonne to *Saraia*, killed at the third captiuitie. 52 y. before the. 70. ended. Of *Nehemias* and *Ezra*, seuerall treatises are purposed.

UNIVERSITY LIBRARY CAMBRIDGE

ges, and famous men be left vnreckoned, who in open dealing haue the next glory to *Zorobabel* and *Iosua*. But of the other two, *Nehemias* and *Ezra*, I may take some other time of a longer Discourse. I will returne to *Mardochai*. They who hold of the Pope, notwithstanding their errour in giuing the *Persians* too long a cõtinuance, yet would not in the perticular deale here agaynst their conscience: for their table in *Apparatu Bibliorum* holdeth *Mardochai Esters* kinsman, to be of the captiuitie of *Iechonias*, and also to be the same that is mentioned *Ezra. 2.2.* So *Schubertus*, and *Lyra*, rather hold *Mardochai* much aboue. 100. yeere, then with *Burgensis* deny him to be of *Iechonias* captiuitie. And *Iohn Benedictus* noteth (from *Philo*) that he lyued 198. yeeres. Likewise some of our owne countrey, who haue by authoritie written in notes simply enough, gathered frõ *Codomanus*, place *Mardochai* so, that wel he might be of the captiuitie of *Iechoniah*. Notwithstanding that some who haue trauayled more in this kinde, would soone conclude that thereupon they must cut neare 100. yeeres from their owne accompt. The testimony of any against them selues, should haue some force. *Bucholcherus* bringeth it as a most common opinion, that he liued in the dayes of *Euilmerodach* and *Balsasar*.

Codomon & his translater simply ouersene.

The Hebrewes are not least regarded for commenting as touching the Story, conteyned in proper speaches of the Prophets. Of them I haue seene twelue seuerall Writers touching *Ester*: By which all, it may be learned, that the Iewes helde *Mardochai* to be of *Iechonias* Captiuitie; as the *Talmud* in *Megillath Ester*, two *Chaldy Paraphastes*. *Aben-Ezra*, *Solomon-Iarchi*: which

which are ioyned in *Bombergius* Bibles; seauen Commentaries printed in litle Bookes alone. *Adde Midras Rabbah*, who passing it ouer, as touchng plaine words, in the whole Discourse sheweth what the Authour thought. And seeing the Iewes euer since *Mardochais* time, yearely in the moneth *Adar*, celebrate a Feast for the deliuerance by him. It would be too rash to affirme so many thousandes, now 2000. yeares, not to vnderstand his story: but in a * tricke of Grammer, all to be ouerreached. Moreouer, closely they giue a bitter frumpe to some Christians in *Sepher Iuchasim* in the word *Ezra*, when they fayne *Mardochoi* to liue 400. yeares teaching their children thereby, how vnskilfull many of our side are in the story of Scripture: for if this be true, that no Male were caryed with *Iechonias* but fitte then for warre, and vnder the tearmes of, *All Ierusalem, 2. Kin, 24.* Women and Babes be not conteyned: If also from *Zedekias* captiuitie the seauentie yeares must begin, and *Mardochai* liue in the end of the *Persians*: and if *Eusebius* times, and *Ieromes* holde: then by our assertions must *Mardochai* be holden towardes 400. yeere olde. But iustly is *Eusebius* blamed of *Iohannes Benidictus*, and *Marianus Socius*. And *Ierome* may not be cited for them that would haue *Mardochai* borne in the fourth age after the captiuitie. For *Scaliger*, and such as leane vpon him, hold that *Darius* (who buylt the Temple * 17. yere after *Cyrus* first) was after *Mardochai*: So that he will of force haue *Mardochai* neare *Cyrus* times. And *Eusebius* may be confuted by him selfe, citing *Hellanicus* out of *Clemens*, who writeth thus: *Atossa* the Queene of the *Persians* first inuented Epistles. Though Epistles were vsed of

* Whether *Kish* or *Mardochai* should be of the captiuitie.

The Iewes flout Christians ignorant of *Mardochaies* times.

* So S. *Ierome* thinketh, as do k. in Hebrewes and *Gyn.* vpon *Ag.*

Hellanicus of *Atossa.*

Fl. Ioseph in Bellerophontes.

olde, as in *Iuda* and *Israel*: also in *Homer Il.* yet when Heathen skant vsed written recordes, the letters sent by *Hester Adossa* to 127. Prouinces, might well be the most ancient for famous & fresh memory in *Hellanicus* dayes, whom *Thucidides* nameth as his former. And herein the antiquitie, who had followed the games of *Olympia*, to teach of mans redeemer against expresse word in *Daniels* ninth, controll them selues, and call times to as short a reckoning, as trueth hereafter much by Heathen accompt wil require. An *Hebrew* disputeth learnedly, to teach vs that *Esters* stories fell out soone after the captiuitie: because many of rare godlynesse must needes then be amongst them, that God should in sundry places, giue them so great glory. It is not commonly seene, that the age vnafflicted, should be of more godlynesse, then they who before, had felt Gods hand. *Ioshuahs* elders and their posteritie teach vs so to thinke: likewise *Dauids* age, & *Roboames*. Moreouer, the Apostle giueth that company a singuler testimonie, *Hebr. 11. 24.* who by fayth auoyded the edge of the sword. I donbt not, but that of them it is spoken there. Ouer & besides, the prophecie of *Ieremy* touching the good Figges, may very well haue accomplishment in *Mardochai*. And *Lyra* would thinke, that in *Mardochaies* story, mention is made of *Iechonias* captiuitie, to shew, namely in some, that fauour of God performed, which in the good Figges was shewed. Heere I may for the helpe of the Reader, abridge *Ieremies* wordes, from *Ier. 24.* To him God shewed *Two baskets of Figges: one of good Figges, the other of naughtie Figges. After* Iechonias, *the Nobles and Artificers of* Iudah *were caried daptiues: As the good Figges, would*

Thucidides dyed in the times of *Peloponnesus* warres.

An Hebrewes reason of *Esters* tymes.

Lyra vpon Ier. 24.

God

God know those captiues, and bring them home: and as the naughty Figges, would God giue Zedekias *and his Princes, for a terrible plague.*

Lastly, this I thinke, and hold, that none euer denied *Mardochai* to be of *Iechonias* captiuitie, but such as * follow the reckoning of *Olympia* Games. All this considered, I iudge it will not soone take place, that some would teach this opinion to be new, or vntrue, that *Mardochai* is layd to be of the Captiuitie of *Iechonias*. And this of *Mardochai* being graunted, my sharpest combaters (I trust) will not deny, but that *Daniel* might well vnderstand his owne wordes: and the Seauenties, from the houre of their vtteraunce, and first yeare of *Darius* and *Cyrus*, in propriety of speach, draw vs vnto the yeare wherein our Lord by death, brought light and life to the world. Thus I thought good, though as fast as my Pen could run, to write my minde touching *Mardochai*: that you might be better confirmed to hold the trueth of *Daniels* seauens: the plainnes & propriety whereof, many Christians striue more to make vncertaine, then did the *Iewes*; whom your selfe heard at *Franckfurt* and *Wormes*.

* Eyther of themselues, or led by others.

To this I will ioyne a particuler reckonig, agreeable to *Daniels* Seauens: euen from such as for the whole, agree not wholly with that, which I steadfastly hold to be the trueth.

Cyrus 3. yeare: *Schubert.* Well may he haue reigned 27. yeare before.

Cambyses Artaxast. 7. yeares: *Herodot.* But he reigned in his fathers life 2. yeares of them, at the least: as appeareth by conferring *Ezra* 4. with *Dan.* 10.

Assuerus holden most commonly to be *Darius Hystaspis*, 12. yeeres in *Seder Olam*.

Xerxes, of whose sole gouernment *Ezra* maketh no mention: onely *Dan. 11.* He is sayd to be the rich King, that should styrre all against *Grecia*. Some hold him to be *Assuerus* in *Hester*. Vpon their assertion I disputed in *Mardochai*: *Schubertus* graunteth him 10. yeeres of sole gouernement: but *Tremelius* ioyneth them to his fathers raigne, and maketh him but viceroy: and all 20.

And these be the chiefe Kings whose accompt troubleth Commenters vpon *Daniel*, *Hester*, *Ezra*, *Nehemias*, *Aggai*, and *Zachary*, against the playne simplicitie: which those bookes processe do require. Of them I purpose to write other seuerall Treatises, to confirme this accompt in effect, which others *Iewes* and *Gentiles* holde, and to ouerthrow that excessiue reckoning, which the Games of *Olympia* cause to more harme for *Iewes*, then the Idole *Iouis Olimpij* was lothsome in their Temple in olde time. Now marke other Kinges hence from *Clemens 1. Strom.*

Artaxerxes 41. His 20. yeere finisheth seauen seauens to the buylding of *Ierusalem*, and full finishyng of the Temple, as writeth *Aben Ezra*, *Tremelius*, *Berosaldus*, *Wolphius*: & the French notes before *Ezra* touch it. The Greekes *Iosephus*, *Clemens*, *Eusebius*, *Cedrenus*, ending the Temple in that time, had relation to the seauen seauens *Dan. 9.* though the *Olympiades* carry them somewhat aside: but by a friendly censure, one might cite them to that textes meaning, whereupon they stayed: specially seeing otherwise they are litle con-

By argumentes drawen frō *Ester* al through compared with Heathen, it may well be prooued that *Assuerus* is *Darius Histaspis*, & by *Hester* 3. 7. compared with cha. 10. 1. we may well thinke that he reigned nothing neare 36. yeers *Monarch*, as some Heathen think.

The shortnes of the tyme from *Cyrus*. to *Neh.* gouernment is seene by the age of these men, *Seraia*, *Ieremy*, *Esdras*, *Amarias*, *Hattus*, *Shecaniah*, *Malluc*, *Rehum*, *Meremoth Abiah*, *Miamin*, *Bilga*, *Semaiah*: which came with *Zerobabel*, *Neh.* 12. and after the buylding of *Ierusalem* helped *Nehemiah*. *Neh.*

constant, or worthy credite, but when many confirme the matter with them.

Darius 8. yeares.

Artaxerxes 42. yeares. In this Kinges dayes, *Xenophon* and *Cteſias* liued, and wrote of him. *Plutarch* wrote alſo, and many Grecians more. The more impudent be the wicked *Iewes*, which leaue him out, to ſhorten the time, and diſanull by all other extreamitie, *Daniels* Seauens.

10. Sheuallier an aſſiue reſiſter, lyeing to *Alexanders* dayes ſheweth that it was but a ſhort time afterward betwixt both.

Oshus 3. yeares.

Darius 6. yeares.

Their yeares in all, are 130.

The Greekes.

Alexander 6. Herein I ſomewhat mende *Clement* from all other *Grecians*.

Ptolomy Lagi 40. yeares.
Pto. Philadelphus 27. y. rather 37.
Pto. Euergetus 25. yeares.
Pto. Philopater 17. yeares.
Pto. Epiphanes 24. yeares.
Pto. Philometor 35. yeares.

Clemens coppy omitteth tenne yeares, in ſome one; by like in *Philad.* to finiſh the ſumme of 294. years: which ſum, in two places he hath.

Pto. Phiſcon 29. yeares.
Pto. Lathurus 36. yeares. *Strabo* would place *Lathurus* before *Phyſcon*.
Pto. Dionyſius 29. yeares.
Cleopatra 22. yeares.

The whole ſumme is 300. yeares.

From

From Augustus 15. who reigned 56. to 18. further. 60. y.

From *Cleopatras* ouerthrow by *Augustus*, to 18. of *Tiberius* 60. yeares, by accompts of the old and the later.

And this I haue layde downe, that you might better know, where the *Iewes* helpe the *Gentiles* to hold the trueth, for what times the Scriptures fully helpe vs: and where the *Iewes* may easily be confuted, and the *Gentiles* agree commouly. This being well weighed, you may see that in *Mardochai*, Antiquitie and Noueltie must both agree, to cast *Daniels* Seauens: as I shewed in the *Consent of Scripture*, which I wrote.

This one Treatise of *Mardochai* well considered, will make men more capable of trueth, in sundry arguments, for manifesting of *Daniel*.

FINIS.

HVGH BROVGHTON.

UNIVERSITY LIBRARY CAMBRIDGE